

000 and religion have so much in common and are so much dependent upon each other for mutual development that there is no clearcut borderline between them. But, in the two outermost limits of their common domain, there should be a well-demarcated area for either magic or religion. Otherwise, [93] we would have no way of understanding or explaining the many symbolic acts of a primitive culture.

771 In Lolo society, there are two different concepts of the physical world. The first involves the supernatural power of inanimate objects, such as stones, silver, clothes, ornaments, and others, all possessed by spirits — quite similar to the Polynesian concept of mana. The other concept involves supernatural beings that belong to animate, personified objects, such as mountain spirits and ghosts of the deceased. These two types of concepts entail different results in the process of religious development. Man's concept of the universe is derived from two different sets of analogies. The first set, which is related to the formation of supernatural power, develops from the observation of special physical traits, such as color, shape, weight, durability, and so forth, into the belief in animatism or mana. The other set of analogies develops from the observation of men's wills, inclinations, and objectives into the belief in animism or that of the spirit.

778 There are many evidences of the belief in animatism in Lolo society. As mentioned in the foregoing chapter, the use of protective charms, such as lamb's wool, tiger's whiskers, fingernails, and hair, to safeguard the fighters on the battlefield during clan feuds points to a belief in animatism. In a [768] Lolo family, personal effects left behind by the ancestors, such as clothes, ornaments, silver, utensils, and others, all become, after a period of time, chi-lo, which nobody dare disturb lest something happen to endanger the family. Chi-lo is an animatistic concept similar to mana, and it is a mistake to consider the Lolo's chi-lo as a family god. For example, the Chiang family near Huang-lang, which was a Sincized Lolo family, had inherited from its ancestors three boxes: a box of silver, one of clothes, and one of jewelry and ornaments. One day, a niece of the Chiang family came back to visit her uncle. By accident she came upon these boxes, opened them, and took out the clothes and jewels to try on. The next day everything in the boxes had disappeared, the chi-lo having fled. Since then the Chiang family declined. So, the chi-lo of the Lolo family is a spirit, mysterious and forbidden to the touch; once disturbed, the chi-lo would run away, which would spell disaster for the family. The belief in the chi-lo, however,

[179 cont.]

534 The other tribes also make guitars with long necks and with two or three strings, and the big flutes with a single tube formed of a long reed which fits into a calabash.

631 The "Lolo" groupings settled in Tonkin are too dispersed and too mixed up with the groupings of other races to have their own administration.

622 The "Lolo" hamlets or villages are headed by a "siao-phay,"
631 who administratively comes under the control of either a "Méo"
648 "ping-t'êou" or a "Lolo" "tcha-tao" (where several "Lolo" villages are contiguous), or a "Thai" "ly-truong."

In principle, the chiefs are chosen from the tribe which has the numerical preponderance, it is thus that small "Méo" settlements attached to more important "Lolo" settlements are under the authority of a "Lolo" chief.

621 The "Lolo" of Tonkin, separated for many centuries from the larger groupings from which they originated, have retained no vestige or definite recollection of their former organization.

593 The family constitutes the true social unit. Property rights and
428 the customs of inheritance show some special characteristics, whose purpose is to assure the transmission of the property within the family of the husband.

423 The "Lolo" is the owner of his irrigated rice fields, which he disposes of as he wishes. He considers himself as only the usufructuary of the mountain areas cultivated.

768 When the head of a family dies, his goods, real and personal,
428 are divided among his male children. In default of male children, the belongings are divided in half, one part goes to the wife of the deceased, the other part to the brothers and nephews of the husband. When the wife dies in her turn, her part reverts likewise to the brothers and nephews of the husband.

The mountain areas are subject to a similar division, but without losing the character of usufruct. Also, if one of the male children or one of the other heirs is unable to cultivate the entire portion that has come to him, the uncultivated excess again becomes common property and cannot be sold to other families.